



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

for yielding to the polytheistic influences of surrounding peoples. Historically speaking, therefore, we find: first, that the movement of Amenhotep IV. may be traced to home tendencies; second, that there is nothing abroad which could have been brought in to prompt it. But an etymological argument is also adduced (p. 212) for the foreign origin; the name Aten is held to be etymologically the same as "the Syrian Adon." The dangerous attractiveness of etymologies is well known; remarkable accidental resemblances between words of similar meaning in languages widely separated are frequent. For example, in Coptic *sheune* means "barn," and is precisely the same as the German *Scheune*, "barn." But the resemblance between Adon and Aten is only seeming, for the Semitic equivalent of the consonants in the old form of Aten is 'SN, which of course has no connection with those of Adon. The argument from etymology cannot, therefore, affect the above conclusion.

One of the impressive facts observed in studying this volume is the large proportion of the monumental material, the discovery of which is due to the author himself in the course of many years of excavation in the Nile valley, and the already long series of exhaustive monographs, minutely presenting the results of these excavations and published almost as rapidly as they have been made. These are in happy contrast with the evidences of mal-administration on too many sites in the excavations of past years. For example, on p. 220 we find this, referring to the tomb of Amenhotep IV.: "In 1891 M. Grebaut obtained knowledge of this tomb, and it was cleared irregularly and without continuous supervision, the men employed selling the objects that were found." There is no better evidence of the admirable work Mr. Petrie is doing in saving for history and archaeology the surviving remains of Egyptian civilization than the number of unavoidable references to the published reports of these excavations. Since his appointment to the directorship of the Egypt Exploration Fund it is to be hoped that the people of America will recognize his great services in the past by liberal support of the Fund.

In conclusion, a list of minor errors for correction in a future edition may be useful. P. 17 "Hauar" but p. 22 "Hat. uart;" p. 43 "But it seem" for "but it seems;" p. 45 "Zeser. ka. ra" but p. 37 "Zaserkara" (bis) and p. 48 "Zesarkara;" p. 50 "(L. D. iii. 6b)" should be "L. D. iii. 4b;" p. 56 "cannot be modified scarcely one year;" p. 170 "Maa. neb. ra," elsewhere "Neb. maat. ra" or p. 189 "Neb. ma. ra" and "Ra. maa. neb;" p. 208 "Akenhaten;" pp. 233-4 and 242 "ser" for "zeser."

JAMES HENRY BREASTED.

History, Prophecy and the Monuments, or Israel and the Nations. By JAMES FREDERICK MCCURDY, Ph.D., LL.D., Professor of Oriental Languages in University College, Toronto. Volume II: To the fall of Nineveh. (London and New York: The Macmillan Company. 1896. Pp. xxi, 433.)

UP to no great while ago the old Hebrew social-political history was little more than a list of names; its real significance was unknown, and

the thought of the prophets was correspondingly obscure. Within the last generation, however, this condition of things has materially changed. More thorough literary study of the Old Testament and the discovery and decipherment of hundreds of Egyptian, Babylonian and Assyrian inscriptions have thrown a flood of light on the historical relations of the ancient West-Asiatic peoples and on the social, political, moral and religious principles which these peoples represent. The beginnings of civilization have been pushed back farther and farther; a Babylonian kingdom has been discovered to which the date 4000 B. C. is assigned (and an antiquity greater than this by one or two thousand years is claimed for the Babylonian monarchy by some), and the empire of the Nile can hardly have been behind its Mesopotamian sister and rival. The Babylonians began to invade Canaan at a very early period (apparently as early as 3800 B. C.), and prior to the fifteenth century B. C. The Babylonian language, written in cuneiform script, was the medium of communication between the Nile and the Euphrates and between the Egyptian governors in Canaan and the Egyptian court. It has become possible to fix the historical situations and the dates of a great part of the prophetic writings, and the sociological investigations of Maine, McLennan, Spencer and others have furnished material for the understanding of the social development of the Hebrews. Much has been done by Renan, Stade, Robertson Smith, Nowack and other recent writers in the way of applying all these new results to the elucidation of the Old Testament.

Professor McCurdy is not only able to profit by the labors of his predecessors, but has also the advantage of the discoveries made since they wrote. His method is to interweave the histories of the connected peoples in each period, to point out the historical presuppositions and moral principles in the prophetic writings, and to treat the social constitution in separate sections. This method has obvious advantages in the hands of a competent scholar and good writer, and is employed by Mr. McCurdy with excellent effect. His presentation of the material is admirable in arrangement; his style, though somewhat formal and Gibbonesque, is clear and vigorous. His first volume brought the history down to the fall of Samaria, B. C. 722; after a general sketch of the social ideas of the Semites it gave detailed accounts of the Babylonians, Assyrians and Aramæans, and their relations with the Israelites, the political history of Israel, and an examination of the earliest prophets. The second volume goes to the fall of Nineveh, B. C. 607, taking first the social and then the political history.

To the pre-exilian social political constitution Mr. McCurdy wisely gives large space (200 pages). After a description of the elements of Hebrew society, he considers the Hebrews as nomads and semi-nomads, then as settled in Canaan, then under the monarchy, and finally devotes a chapter to "society, morals and religion." The main points of his discussion are the organization by tribes, clans, families, status of the slave, power of the house-father, position of woman as daughter and as wife, status of the foreigner naturalized and unnaturalized, relation be-

tween the poor and the rich, importance of the possession of land, social abuses, influence of judges and priests, history of the transition from the nomadic to the agricultural state, influence of public religious worship, political and military organization under the monarchy. His general sociological results differ very little from those which have been reached by other writers on the subject. He rightly regards the clan as the fundamental political unit, its mark being blood-relationship, actual or assumed; his treatment of the family, taking the term in its narrowest sense, seems not quite satisfactory. He is, however, right in claiming for the Hebrew father something like the Roman *patria potestas*. He sides with those who regard the position of the Hebrew wife as a high one; this subject (on which Professor McCurdy has some judicious remarks) is a difficult one—the history of the Semitic woman yet remains to be written. An excellent feature of the whole discussion is the constant reference to ethical principles and results. The author's point of view in this regard is the right one; he takes the history of Israel as a part of Semitic and of universal history, and undertakes to treat it in the same way in which all other history is treated. On the other hand, he is correct in regarding certain ideas as peculiar to the Israelites; their institutions, domestic, civil and religious, are, as he says, simple and comprehensible to us (it is questionable whether he is right in adding, p. 32, "to a degree quite unique"); and he goes on to illustrate in an interesting way the part which such words as *tribe, family, father, mother, brother, servant*, play in the Old Testament. But throughout the book he is in danger of losing sight of his own principle that Israel was subject to the common laws of humanity. He takes the prophets as the expounders of the ethical significance of the facts of life, and this no doubt they are; but it is going too far when he ascribes to them an absolutely pure moral standard. It is obvious that Jeremiah and Ezekiel, for example, treat foreign nations from the point of view not of their absolute moral worth, but of their political relations with Israel. Nor does our author distinguish properly between ethics and religion; the moral code of the Hebrews, like that of all other peoples, was worked out by their social life and then adopted by the teachers of religion. In connection with his discussion of the social question it must be noted that his interpretation (pp. 218 ff.) of the term "poor" in the Psalms as meaning the physically indigent is almost certainly wrong; the reference generally, if not always, is to the post-exilic Jews as under foreign oppression. Further, his assumption that the Biblical account of legislation at Sinai is correct tends to obscure the early institutional history. But while exception must be taken to these and other points, such as the treatment of Baal, p. 130, and the use of the term "usury," p. 198, elsewhere, as in the description of the *ger*, p. 180, and the explanation of the part played by the nobles, p. 193, the author is felicitous, and his whole discussion is suggestive and instructive.

The political story of the period under consideration is well told. It includes the reigns of the Assyrian kings Sargon, Sennacherib, Esarhad

don, Assurbanipal and their insignificant successors down to the overthrow of the empire, and the contemporary kings of Egypt and Judah. Professor McCurdy gives a vivid picture of the indomitable Babylonian patriot, Merodach-Baladan. He rejects with probability the supposition of a devastation of Judah by Sargon, and thus would not assign Isa. i. to the reign of that monarch. As to the vexed question of the date of Hezekiah's accession he rejects the years 727-6 and 715 and adopts 720-19, changing Hezekiah's age at accession from 25 to 15 years; yet the most trustworthy datum appears to be the statement of 2 K. xviii. 13 that Sennacherib invaded Judah (701) in Hezekiah's fourteenth year, which would make the accession year 715. For the number of Sennacherib's soldiers destroyed by "the angel of the Lord" he suggests 5,180 instead of 185,000 (the Hebrew text is certainly corrupt), brings the story into connection with the field-mice story of Herodotus (II. 141), and puts the scene near the Egyptian border. He emphasizes the importance of the Arabians of this period, and observes that the Gomer of Gen. x. came to the knowledge of the Israelites after the eighth century B. C. In his citation of Ezek. xxxi. 3, p. 413, he has failed to note that the Hebrew text is corrupt and that there is no reference to Assyria. He, with perhaps undue severity, characterizes Sennacherib as savagely cruel, and Assurbanipal as vainglorious, self-indulgent and barbarous.

I have left myself no space for the examination of Professor McCurdy's numerous suggestive citations from the prophetic writings (Isaiah, Micah, Nahum, Zephaniah, Jeremiah). The prophetic policy, which, down to the time of Nebuchadnezzar, advocated political isolation, is clearly brought out, as well as the prophetic strenuous moral-national point of view. Numerous critical questions arise in this exposition, of which the author's solution seems to me generally correct. Isaiah xii. and xxxiii., however, cannot well be ascribed to the prophet Isaiah, or Mic. vi., vii. to the prophet Micah, and Isa. xix. fits more easily into the time of Cambyses and the Greek period than into that of Esarhaddon. Professor McCurdy thinks that in Jer. iv.-vi. the northern people mentioned is not the Scythian.

C. H. TOY.

Buddhism, Its History and Literature. By T. W. RHYS DAVIDS, LL.D., Ph.D., Professor of Pali and Buddhist Literature at University College, London. (New York and London, G. P. Putnam's Sons. 1896. Pp. xiii, 230.)

OF all the factors that make up human history, none is of more vital concernment than religion, the practical outgrowth, in belief and action, of man's conceptions of his relations to the world about him. If we read the signs of the times aright, there are few things less stationary, few things more under the domain of evolution than religion. And although the influences that contribute to this beneficent progress are manifold, there is perhaps none more direct and efficient than that which results from the study of other religions than our own.